BENEFITING FROM KNOWLEDGE[1]

By Imaam Ibnul-Qayyim al-Jawziyyah (d. 751H)
Translation by Hishaam Ibn Zayd

Version 1.0 – March 8th 2004

بسم الله الرحمن الرحيم

Stated the noble Imaam of *ahlus-sunnah wal-jama'aah*, Ibnul-Qayyim al-Jawziyyah,

"I have met many *mashaayikh* and the affair of one was different from the other, and their knowledge capacities were of varying levels. And the one whose company I benefited from the most was the one who used to apply what he knew, even though there were those who were more knowledgeable than him.

I met a group from the people of *hadeeth* who memorised and knew a lot, however they would permit backbiting under the guise of '*jarh wat-ta'deel*' (criticism and accreditation), they would take monetary payment in return for narrating *hadeeth*, and they would be hasty in giving answers, even if they are wrong, lest their status diminishes.

I met 'Abdul-Wahhaab Al-Anmaatee, he used to be upon the methodology of the *salaf*. One would never hear backbiting in his gatherings nor would he take payment for teaching *hadeeth*. Whenever I read a *hadeeth* that contained in it a heart-softener, he used to cry continuously. I was very young at that time, (but) his crying affected my heart. He had the tranquility of those whose description we hear about from the narrations.

I met Aboo Mansoor Al-Jawaaliqee, he was very quiet, very careful about what he said, precise and scholarly. Sometimes he would be asked a question, which may seem easy; one that our young ones would rush to answer, however he would withhold from answering until he was certain. He used to fast a lot and remain quiet often. Thus, I benefited from these two more than I benefited from the others, and I understood from this that, 'guiding people by one's action is more inspiring than doing so by words'. So by Allaah, one should implement what he knows for it is indeed the greatest foundation. And the *miskeen*, the true *miskeen* is the one who wasted his life learning that which he does not practice, thus he

[1] From "*Saydul-Khaatir*" (138)

looses the pleasures of the *dunyaa* and the goodness of the *akhirah*, coming forth bankrupt (on the Day of Judgment) with strong evidences against himself."